SERMON

PREACHED

In His MAJESTY's

Chapel-Royal

AT

WHITE-HALL,

Upon the 26th Day of *July*, 1685.

BEING

The Day of PUBLICK THANKSGIVING to Almighty God for His Majesty's late Victory over the Rebels.

By *HENRY HESKETH*, Chaplain in Ordinary to His MAJESTY.

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A

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Chapel-Royal

IMPRIMATUR,

C. Alston, R. P. D. *Hen.*
Epis. Lond. à sacris
domesticis.

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Upon the 26th Day of *July*, 1685.

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1 PET. II. 13.

Submit your selves to every Ordinance of Man for the Lord's sake.

WE are invited by a Gracious and Mercifull Providence to double the service of this Day, to add incense to our common sacrifice, and to wing our devotion and praise to Almighty God, with a pious and

gratefull reflexion upon a freſh Deliverance; which it may be, nothing but that mighty Redemption could exceed or equal.

A Deliverance of our Gracious King, and the whole Royal Family; of our Princes and Nobles; of our Church and Religion; of our Government and Laws; of our Lives and Fortunes, and whatever can be thought valuable or dear to Chriſtian men.

Were an Oratour to manage this argument, he could not poſſibly want matter to enlarge upon, his hardeſt task would be to know where moſt aptly to pitch, and to methodize thoſe thoughts which would crowd in ſo faſt upon it.

All the common Topicks from which men uſe to ſhew the becomingneſs and duty of Praiſe, and from which they endeavour to raiſe it to the higheſt pitch, were natural here, and would come in without the leaſt art or force.

Both the baſeneſs and ingratitude of the Rebellion; the diſmal and deplorable effects that would have followed, had it ſucceeded, and the immediate and even viſible interpoſition of Providence in the defeating of it.

I am

I am very ſenſible the enlarging upon theſe were a popular entertainment, and would be gratefull enough in ſome common Audiences.

But I think you ſomething above theſe things, and know that your own thoughts have anticipated the moſt of what I could ſay upon them, and have therefore deſigned to treat you with ſomething that I take to be more generous and manly.

To recommend that to you, which (I am ſure) will be the moſt ſubſtantial and acceptable expreſſion of your praiſe for what is paſt, and the moſt effectual ſecurer of us all from ſuch things for the future; and that is, to comply with the Advice given us in this text, to *ſubmit our ſelves to every Ordinance for the Lord's ſake.*

I do not come to preach up Loyalty in this place, nor am ſo impertinent as to think there is need of doing ſo; but I hope I may be allowed to preach up Religion, and recommend the practice of that which is the trueſt ſupport of Loyalty, and every thing elſe that is acceptable to God, or of benefit to Man.

It is for want of this that we ever hear of Rebellion, or are diſturbed with the unwel-

come

come interruptions of it, and it is by a due practice of it, that we ſhall be effectually ſecured from theſe things for the future.

'Tis this which is intended to be the ſervice of this day: by this we ſhall beſt anſwer the purpoſe of its inſtitution, and moſt acceptably admire and adore that great Providence that hath called us to it; and therefore I humbly beg that you will hear me with your wonted clemency and candour a few words.

The Argument that I purpoſe to diſcourſe from theſe words, is to ſtate the true Ground of Chriſtian Loyalty and Subjection, which is ſaid here to be Religion and Conſcience, *Submit your ſelves to every Ordinance of Man,* διὰ τὸν κύριον, *for the Lord's ſake*, that is, out of immediate duty to him, and conſcience and reſpect to his Command.

Whatever elſe there is obſervable in the Text, will fall in, upon our conſidering this main purport and deſign of it.

In the proſecution of this Argument, I ſhall endeavour to doe theſe three things:

1. I ſhall briefly make good the Ground of the Argument, and ſhew that Religion and Conſcience doth really oblige to this Subjection.

2. I ſhall

2. I ſhall remark ſome of the advantages of being ſubject upon this reaſon.

3. Make ſome ſhort deductions from this for our own benefit and improvement.

Onely if it might not intrench too much upon my time, and your patience, I would crave leave, in order to my argument, to ſtate the Notion of Chriſtian Subjection, as it is deſcribed here by St. *Peter*; and this the rather, becauſe it would give me a fair occaſion of reflecting upon two things, under which the Men of Republican and turbulent Spirits ſeek to ſhelter themſelves.

1. Then I obſerve, that when our Apoſtle ſpeaks of Subjection here, he intends it equally to the Perſons and Laws of Kings and Governours, and makes no diſtinction at all between them; in theſe words he ſeems to mean their Laws, and in the words immediately following he expreſſeth their Perſons, *To the King, and to thoſe that are ſent by him.*

I know no reaſon to oppoſe one of theſe againſt the other, or to diſtinguiſh between ſubmitting to them. Subjection to the one, implies Subjection to the other, in the ſober ſenſe of all the World; and every honeſt heart will take it to hold true both ways. He

that

that ſubmits to the King, will ſubmit to his Laws, and he that ſubmits to his Laws, cannot reſiſt, or offer violence to his Perſon.

And yet we have had, (and I wiſh onely have had) ſuch nimble Sophiſters, as can put a difference between theſe both ways.

Some that can talk high of Allegiance, of deference and a mighty reſpect to the King, of being as good Subjects as any, but yet make bold to defecrate his Laws, and deſpiſe his Authority, when their Intereſt, or humour is croſſed, as if honour to the one would be ſecured without reſpect to the other.

And we have others as quick ſighted the other way, that can diſtinguiſh between the Authority and Perſon of the King, and make a pretended reſpect to him in his political Capacity, an excuſe for Violence againſt him in his Perſonal; that can raiſe Arms by his Authority againſt his Perſon, and uſe thoſe Arms againſt the Man, in defence of the King.

Sophiſtical miſcreants! as if Authority would fight againſt it ſelf, or Murthering of Kings could be in any ſenſe allegiance to them.

The *Ignatian* Wits never were Authours of a more ſubtile diſtinction, or a neater way of cheating Conſcience than this, and if they did

not

not preſcribe to our dull Tramontains in this; it might be expected they would call ſome men ſo no longer.

I am ſure the Scripture was never ſo nice, as to diſtinguiſh between them, and had *David* known of any ſuch difference, he needed not have been put to any *dilemma*, the caſe had been plain, and the reſolution eaſie, he might have ſlain *Saul*, and yet have preſerv'd the Lord's Anointed.

2. Another thing with as much Evil art and ſubtilty collected from hence, is, that Kings and Governours are Ἀνθρωπίνη χτίσις, things of humane, yea of the peoples Creation; this is the Palladium of the Republican cauſe, and that in which the rude ſtrength of the Leviathan conſiſts, and no place of Scripture (that I know of) hath been preſs'd to ſerve it like this.

I confeſs I ſhould not much wonder, to hear downright Atheiſm maintain this, (I know it doth others as abſurd and irrational,) nor to hear thoſe give this account of the Original of Government, that have given a more ſenſeleſs one of the Original of man, if multitudes of Men ſpring up ſo like many Muſhrooms out of the Earth at once, then per-

haps this account might be consistent, and I will never wonder if they that believe the one swallow the other also.

But to have God drawn into the Conspiracy, and his word suborned to serve an Hypothesis, that it is every where so express against, is intolerably fulsome.

And yet I wish this were the onely instance, in which any forced expression, and any obscure way of speaking shall be made to confront the most plain and obvious Doctrines of holy Scripture, when it is the interest of some Men to have such things believed.

But these things are onely previous to my design and argument, to which I now directly proceed; *i. e.* to lay down the true ground of Christian Loyalty, to fix it upon a principle that will keep it steddy in this giddy and wavering Generation; now this is the being subject upon reasons of Religion, upon principles of Conscience and duty to God, which our Apostle means here, by *submitting for the Lord's sake.*

I. The first thing I proposed on this, was to make good the ground of my argument, shew that Conscience doth immediately oblige to this, and that if men have a

true respect to God Almighty, and a regard to the duty that he hath made necessary, they must thus submit.

And a very little I hope will suffice upon this, in such an Audience, for if the 5th Precept in the Decalogue be moral, and eternally obliging, and if either the *Jewish* or Christian Church may be allowed to have understood the sense of it; or if the plain Precepts of the New Testament may be allowed to be any rule of Conscience, and God's immediate Commands to lay any obligation upon it, then it is most plain that men are as immediately tyed to this in point of Conscience, as any other duty whatsoever.

So that let Conscience be as free, as men assert it to be, and accountable unto God only, as they love popularly to speak, in this we desire no more to be granted, and are ready to joyn issue upon it.

For if Government be God's own immediate institution, and Kings specially commissioned and constituted by him, if he have guarded them with Laws, and charged all to be obedient to them on pain of Damnation, and his highest displeasure, then I am sure if Conscience be an honest respect

to God and his Laws, and any thing more than the opinion and fancy of every private Person, it must necessarily oblige all men (that follow the conduct of it) in this instance.

Now whether these things be so or not, I am content the most biass'd, and even perjudiced Persons judge, when they have read seven verses of the 13th to the *Romans*, and five verses in this Chapter, where it is plain if either the great Apostle of the Circumcision, or of the Gentiles understood the obligation of Conscience, or may be thought able to direct the obedience of it, we need not contend farther in this matter; though (if need were) we might summon the Old Testament, the Doctrine and Example of the Blessed *Jesus* in the New, the consonant Doctrine and practice too of the ancient and best Christians to vouch the truth of all this.

2. But the thing is plain, and I proceed to represent the advantages of fixing Allegiance and Loyalty upon this principle.

I know too well, how forward some men have been to represent Religion an Enemy to Government, and to reproach the Doctrine of Conscience, as a neater Plea for Rebellion and resistence; and I would to God, that some mens practices who have pretended so much

much to both, had not given unthinking men too much cauſe for ſuch ſurmiſes.

But I do not underſtand why this ought to prejudice my preſent argument, unleſs we cannot diſtinguiſh between the truth and hypocriſy of a thing, nor will allow any men to be truly honeſt, becauſe there are abundance of Knaves in the world.

Allow me that Religion is a real thing, and Conſcience more than a bare Name, (and methinks theſe are no very hard Poſtulates to beg in a Chriſtian audience,) and then I will be content to argue the advantage of it to Government, with any thing, that the men of ſenſe and reaſon (as they pleaſe to call themſelves,) ſhall ſet up in competition with it.

All I purpoſe to ſay, I ſhall reduce to theſe three heads of advantage onely.

1. The firſt is the keeping men ſteddy, and fixed in their Loyalty and ſubjection.

2. The ſecond is the ſatisfaction and ſecurity of Princes.

3. The third is the ſecuring the divine Protection and Bleſſing, which after all five Stories, is the ſureſt Firmament of Kings, and Government too.

1. To

1. To the purpose of keeping men steady and constant in their Subjection and Loyalty.

It is a sad contemplation to consider, how desultory and fickle the humours and tempers of men, especially the great crowd of them, generally are: But it is something sadder to consider, that there should never be wanting evil and designing men to put an evil ferment into their tempers, and to poison their Allegiance and Duty to their Prince. And yet the worst of all is to consider, how ready the multitude usually are for such insinuations easily prejudiced against their Governours; pleased to hear any ill Stories of them, and apt to Idolize those that set up for Assertours of their Liberties and Rights, though in the end they find them always the greatest betrayers and inslavers of them.

Now in this state of things, what can fix this volatile temper of men, and keep them steady to their duty, in spight of their own inclinations, and the sorceries of factious rebellious Men, like Religion?

There are but four things I can think of, to come into the competition in this case; Power in the Prince, Interest, Honour or Gratitude in the People. Now, alas! what

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can any of these do in comparison of Conscience?

Power were a sure way, were it inherent onely in the Person of the Prince, and every King like another *Sampson*, able to destroy whole Armies of Rebels by his single strength. But while it is lodged in others, there will be need of something to secure it there, otherwise (as the Great *Augustus* said once) Kings may be as unsafe amidst their Armies as without them; and 'twere well if no instances could be given in which that great Monarch was a true Prophet.

As for Interest, it is so uncertain and changeable a thing, that the same reasons that now enduce men to be Loyal, may, if the Scene should change, and a better offer be made, prevail with them to be Rebels and Traytours.

Those that follow'd our Lord for the Loaves, soon forsook him; and those that follow his Vicegerent, for the same reasons, are in danger every hour to do so too; things are but at an ill pass, when Subjects will continue Loyal onely while they are obliged, and when every little person shall make head against the Court, if he be not advanced and rewarded, as his own ambition and avarice tells him he ought to be.

And

And what is Honour among the greateſt part of men, but a name and a ſhadow; a thing that hangs upon Popular breath, and ſhifts as often as that wind that maintains it. It is a happy thing when it is reputable, and the mode to be Loyal, and when to ſhoulder a man's Prince ſhall be publickly infamous; but he that is Loyal upon this principle onely, owes his Loyalty to that which faſhions his Cloaths, and may poſſibly change the one as eaſily as he doth the other.

Gratitude and thankfulneſs to a Prince are eternally due from all his Subjects, and a good foundation to build Loyalty upon; and it is certain their returns of duty can never exceed their receipts and obligations: but whoever ſaw a community truly thankfull, or obſerved a ſenſe of the greateſt favours from their Prince, to continue much longer than their ſhort ſhouts and acclamations?

We need not look far, or ſearch diſtant Stories for evidence of this; we our ſelves have ſeen how little a goodneſs, next to Divine, in two Royal ſucceſſive Inſtancers of it, hath been able to effect upon ſome tempers; and what other uſe an ungratefull generation hath made of it, than to animate their implacable rage

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the more, and to hope for the easier success of their Rebellions and Treasons, sinning the more securely and boldly, because grace did abound, and repudiating all the indulgence & favour of their Prince, as cowardise in him, as over-rulings of Providence, or infatuation from the Lord.

In a word, Loyalty hangs but loosely upon men of no Religion and Conscience; and if they chance to continue good Subjects, their Stars, and not their Principles, are to be thanked for it, as the Moralist said of some mens constitutional vertue, μακαρίζομεν οὐκ ἐπαινοῦμεθα; so we may say of some mens accidental and chance Loyalty, it owes it self to Fortune and Providence, and the good luck to escape trial; and certainly he whose vertue lasts but till a temptation assault it, will not last very long in this age.

2. Another advantage of fixing Loyalty upon the principle of Religion and Conscience, is the satisfaction and security of Kings themselves; I do not mean of their persons, but of their own minds.

It is certainly very just and equal, that Kings who watch and take so much care for their People, should have some compensation for that care, at least something to sweeten and alleviate the burthen of it. As of all men

living Kings have the hardeſt task incumbent on them, ſo of all Kings thoſe find that task moſt uneaſie, that watch and labour for ungratefull Subjects; make their days toilſome, and their nights reſtleſs, in caring for them, whoſe reſpects they are not ſo ſecure of, but that they may repay all their trouble and care with falſhood and treachery.

The Royal Breaſt will always have Anxieties enough, occaſion'd by the ambition and avarice of Rival Princes; but certainly thoſe Subjects are moſt unworthy, that double thoſe Anxieties, by cauſing jealouſies of their own faithfulneſs.

And for my part, I do not ſee upon what reaſons that Prince can be free from theſe jealouſies, that ſees his Subjects live without any fear of God, or ſenſe of Religion; but inſtead of owning ſoberly the Obligations of Conſcience and Duty to God, making it too often their buſineſs to ridicule and buffoon them.

It was a rational way that the Emperour *Conſtantius* once took to make experiment of his great Miniſters, and (in conſequence of that to caſhire all thoſe, that upon his pretended invitations renounced Chriſtianity, and returned to Paganiſm; giving this reaſon for ſo doing, That thoſe that were not faithfull

to

to their Religion and their God, would hardly be true to their King; and I wiſh it were conſidered whether that Wiſe Emperour ſpake reaſon in this or not.

What ſecurity can you have of thoſe that dare be treacherous to their God? or why ſhould you think an Oath of Allegiance ſhould hold that man, who contemns the obligation of his Baptiſmal vow? That *Sampſon* that could ſnap aſunder new Cords, would not eaſily be bound with green Withs; and he, whom all that is Sacred, cannot oblige, and upon whom the mighty arguments from eternity can take no hold, why ſhould we think the weaker motives of faſhion or honour can prevail long upon? He that dare impiouſly fly in the face of his God, and prophane every thing that bears his character upon it, why ſhould he revere it onely in his Prince? I will not deny but ſuch a thing is poſſible, but I ask what ſecurity can the Royal Breaſt have that ſo it will be?

Then onely we give rational aſſurance of our loyalty and faithfulneſs to our King, when we ſhew the ſame to that God, whoſe Vicegerent he is, and whoſe Character he bears; and (to uſe the reverſe to that of our Saviour) then onely ſhall we be truſted, and counted

faithfull in the leſſer, when we are ſeen to be ſo in that which is greater: But if all our vows and mighty obligations to God hold us not faſt, who will think that our Proteſtations and Oaths to Man ſhould be counted inviolable?

3. And laſtly, I urge Loyalty upon Conſcience upon this mighty advantage, *viz.* the endearing of divine Providence, and ſecuring that bleſſing of Heaven, which is the firmeſt ſtabiliment, and the greateſt ſafety both of Prince and People.

I take it for a certain truth, and an Article of Natural Religion and Belief, that after the utmoſt care and policy of men, ſtabiliment and ſafety is of the Lord; and that unleſs God *watch the City*, *the Watchman waketh but in vain.* And there have been ſo many ſignal remarks of this given in all Ages of the World, that unleſs Man deny the Faith of all Hiſtory, and can reſolve all the events and iſſues of things (even the moſt miraculous and ſurprizing) into blind chance, they muſt be convinced, that there is a Superiour Power that over-ruleth and ordereth all theſe things, as himſelf pleaſeth; that there is no Power or Wiſedom againſt God; and that after all the counſels and devices in the heart of Man, *the counſel of the Lord, that ſhall ſtand.*

And

And methinks (of all people in the World) we in this Nation ſhould not be now to learn this, nor be contended with about the belief of it, who have ſeen ſo many viſible interpoſitions of Providence in behalf of our King, our Church, and our Nation: thoſe ſtrange and ſudden changes of things, and thoſe mighty deliverances effected, which nothing but the right hand of God could bring to paſs.

It were well worth conſidering therefore certainly, how we may ſecure the influences and bleſſings of the ſame Providence ſtill; and whether there be any ſo certain a way to this, as acting honeſtly upon Principles of Religion, and Conſcience to God in all the inſtances of our ſubjection and duty to our King; the doing duty *in ſingleneſs of heart, as unto Chriſt; as unto the Lord, and not to men onely*, as the Apoſtle excellently adviſeth Servants.

For in ſuch a caſe we approve our ſelves to God as his Servants, of whom he will never fail to take care; we render our Duty and Allegiance God's cauſe, and go the beſt way to engage his maintaining of it.

For God is always ready to bleſs his own Inſtitutions, and will never fail to bleſs thoſe that keep religiouſly cloſe to them; and when we honeſtly revere theſe, we ſhall find he will

bleſs

bleſs us in our ſubjection, and bleſs him too to whom we are ſubject; for good Subjects may make good and happy Kings; I wiſh good Kings could as eaſily make good and happy Subjects: And certainly, to preſerve that due reſpect and honour to God, by whom Kings Reign, and out of that reſpect to pay a religious fealty and ſubjection to them, is a ſure way to draw down his bleſſing upon both, and entitle both moſt certainly to his protection and care.

3. And now I beg leave to put a period to this diſcourſe in the laſt thing I propoſed, and all the improvement I intend of it, ſhall be in theſe three ſhort Inferences.

1. From hence we may inform our ſelves of one great reaſon of the unſteddineſs of men in their Allegiance and Loyalty in this age.

The fickleneſs and unconſtancy of *Engliſh* men is grown into a Proverb, and hath too juſtly render'd us vile and cheap in the eſteem of other Nations; but there are few inſtances in which it more juſtly doth ſo, than our inſtability in our Allegiance to ſuch a King, and ſubjection to ſuch a Government, which all (but our ſelves) admire, and envy us for.

For my part I can reſolve the cauſe of this into nothing ſo rationally, as want of true Reli-

Religion, and due reſpect unto God, unleſs it be a divine infatuation, *and this evil alſo be of the Lord.*

No People talk more of Religion, and yet I fear few practiſe it leſs, we have wrangled and diſputed ſo long about it, till we have quite loſt it; and had God, and Conſcience ſo long in our Mouths, that our hearts have almoſt forgotten that there are any ſuch things; and 'tis not to be much wonder'd at, if ſuch men do not greatly revere God's Inſtitutions, or if they do, that they are not very zealous and ſteddy in doing ſo.

I know not how a Houſe ſhould ſtand without a Foundation; nor what great difference there is between ſtanding upon a floating Sand, and no Foundation at all; there is no great thing to be expected from him that is Loyal upon uncertain and ſhifting reaſons; he that chanceth to be Loyal, may chance to be a Traytour; and he that is ſubject upon changeable reaſons, will upon the change of thoſe reaſons, change his ſubjection into Reſiſtence.

It is very well, and we ought to adore the good Providence of God for it, that men may be Loyal now upon all theſe lower reaſons; that our circumſtances are ſo happily changed,

changed, that even our Intereſt combines with our Duty, and is complicated with it; but ſuch duty will ſcarce hold out in the day of temptation, or ſtand, if what ſupports it chance to fail.

Then are men to be relied on (as I ſaid before,) when their Allegiance is upon Principle, and their Loyalty the effect of true Conſcience; when men honour their King, becauſe they love their God, and dare no more become Rebels, than they dare be Atheiſts; when they revere their King as an imbodied kind of Divinity, the Image and Character of the great God; who reſents any diſreſpect or injury we doe our Prince, as done againſt himſelf who will ſtrictly require it, and ſeverely puniſh it; and who counts himſelf blaſphemed, when his great Miniſter is ſo.

Theſe are arguments that will hold men faſt, and keep them cloſe to their duty; preſerve them againſt all the batteries and charms of Rebellion, and all the inchantments of factious and ſeducing men.

2. From hence we may learn what to think of thoſe men, that plead Religion for Rebellion, and Conſcience to God for reſiſtence againſt the King.

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There are two great degeneracies of Christian Religion at this day, justly chargeable with this egregious Prevarication, and it is not easie to say which are more so; their Faces (like *Sampson's* Doxes) look two ways, and they would be taken to be at the greatest enmity and distance; but it is notorious they have united in setting the Christian world in a Flame; and I am perswaded no Places can hope long to enjoy Peace, where they are freely permitted to earth and propagate.

If any chance long to do so, it is in spight of them, and their Principles too, which are so very dangerous in their nature, so directly in their consequences introductive of disturbance and confusion, that if any Persons leven'd with them continue good Subjects, it is because their hearts are better than their heads, or the Vipers are under some powerfull charm.

We have been loudly alarm'd in this Nation with the effects of both, and (unless we be infatuated) may with our own experiences fortifie our selves against their Importunities; if our reason were not able to secure us, yet our experience may, and warn us against attending to those men, who may court us as fair, as the *Hiena* doth the Shepherd, but whose embraces we have found to be as terrible and deadly.

There hath been great diſputing about Religion, and conteſting the marks of a true Church; I think it would be one good way to reduce the conteſt to this queſtion, and put the debate upon this iſſue; and I am very ſure a Church that teacheth Doctrines that any way vacate a ſtanding Law of Religion, and diſpenſe from obedience to it in any caſe, may ſafely be condemned as Antichriſtian, how much ſoever it may pretend to infallibility on the one hand, or purity on the other.

It is a ſad Story, that any that call themſelves Chriſtians ſhould become Rebels and Traitours; but to plead Chriſtianity for being ſo, is a great deal worſe: it is bad enough to violate the Laws of our holy Profeſſion, but to traduce them, and make them a Cloak for our Villanies, and ſuch horrid Villanies too, is a Sin next to that which is impardonable.

Were this a place fit for a Satyr, or did my Religion permit me to bring a rayling Accuſation againſt any man; I might be pardon'd, if I did a little warmly inveigh againſt our late Rebels, and indeed the whole race of them for nigh fifty years, for this grand prevarication, the making Conſcience *a cloak for maliciouſneſs*, and ſuborning the Religion of the bleſſed *Jeſus* to abet ſuch barbarous Villanies, as have ſcarce

been done by Pagans and Infidels; there are not names bad enough for such Profligates, unless they be those of that cursed Apostate Spirit, who is always a Devil, but never more so than when he assumes the form of an Angel of light.

3. And Lastly, this may be of good effect to indear Religion to our Governours, which is so serviceable to Government; and engage all us who are Subjects to mix Religion with our Loyalty, and shew our selves to be good Christians, as well as good Subjects; yea to be the one, that we may be the other; I press not the first of these, and we are all happy that I need not; blessed be God we have a Defender of our Faith; a Prince to whom it hath so far approved it self, as to ingage his Royal word for its protection; in this all honest men rejoice and triumph, and bless God for the security of it; no men ever doubting the sincerity of it, but those whose own guilt and hypocrisie render them always suspicious, and diffident of all men.

But I beseech you give me leave to press the second, and effectually prevail with us all to make real Conscience of Religion, and duty to God; not onely that we better may, but while we do express it to our King; to be-

come good men, as well as good Subjects, and to ſhew that our being the one, is the effect of our being the other.

I do not in this go about to recommend to you that whining, whimpering, noiſie, ſcrupulous, formal Religion, that is nothing but the ſhame and hypocriſie of it, and which (I fear) prejudiceth many againſt it, as an ungentile unſociable thing, unfit for Courts, and men of addreſs.

But I mean that true, ſolid, ſubſtantial Religion, that conſiſts in a great ſenſe of our God, and a care to approve our ſelves to him in generous and worthy actions; in Juſtice, and honeſty, and great charity; in ſcorning to do an ill thing, or to debaſe our ſelves by any of thoſe mean and pitifull vices that Grooms and Porters now rival their Maſters in.

Give me leave to remember you of two or three things, and I have done.

I have told you already, that this will be the moſt acceptable expreſſion of the preſent praiſe; and I tell you now, 'tis the onely one. A truly religious heart is the onely Altar from whence God will accept any ſacrifices, and pure hands are onely fit to offer them; true Piety is the onely thing that clears the air, and cauſeth our incenſe to aſcend and appear before God; but

Vice raiſeth ſtorms and thick vapours, which hinder its aſcent, and cauſe it to rowl back upon our own head, in pitchy and black ſmoak, the ſad indications that our Perſons, and our Sacrifices are equally odious to him.

But I would have leave to add ſomething more; you cannot be ignorant what a character our Enemies endeavour to fix upon us, and under what diſadvantage they repreſent all Loyal Subjects, while they glory in themſelves as the onely godly and ſober part of the Nation.

I thank God the charge is not ſo juſt, nor the guilt ſo general as they invidiouſly repreſent it; but they that are ſo prodigal of kindneſs to themſelves, are always ſparing and niggardly to others; and no wonder to ſee thoſe men induſtrious to leſſen other mens reputation, that have nothing but that to raiſe their own upon.

But yet certainly a good uſe might be made of this, and in this we might cauſe our falſe accuſers to benefit us; by rendring us more carefull of our lives, and more ſolicitous to cauſe *our light to ſhine before men*, that the World *may ſee our good works*, and ſee alſo how unjuſt thoſe men are that do ſo maliciouſly and falſly accuſe us; and as our Apoſtle adviſeth us

in

in the verſe juſt following the text, *By well-doing to put to ſilence the ignorance of fooliſh men.*

Again, I beg you to conſider what a Religion you profeſs, and of what a Church you call your ſelves Sons; a Church that inſtructs you truly in your duty to God, and *Cæſar* too; and never knew how to diſpenſe with one, under pretence of the other.

A Church that teacheth Subjection and Loyalty without any reſerve, and a neceſſity of real holineſs, without hopes of commutation.

A Church that knows no more how to abſolve impiety againſt God, upon the reaſon of Loyalty to the King, than to hallow or allow Rebellion againſt the King, for the intereſt of the Church, and advancing the Sceptre of Chriſt, as ſome have loved to Cant.

A Church, and Religion that indulgeth no manner of vice, that ſets Traytours and the profane Rebels and Debauchees in the ſame rank, and threatens the ſame ſad portion to both.

Finally, Let me leave this one great thing with you, that in our caſe of Subjection, both the great arguments in the text combine, and it is hard to ſay, which is the more viſible and obvious, to ſubmit for the Lord's ſake, and to doe it for the King's ſake too; to ſubmit for the Lord's ſake, who hath ſo remarkably

bly appeared for him; and to doe it for the Kings ſake, who ſo worthily deſerves it from us.

Shall I be allowed to ſay one thing, without offence, or imputation of baſe flattery or deſign. That if ever King might expect cheerfull Obedience from us for his own ſake, or challenge it for God's ſake, that happy Prince that governs us may do it juſtly; whom Providence hath ſtill attended, and Miracles of it guarded through ſo many Storms, and at laſt landed him ſafe, and ſet him upon a ſteady Throne.

And who is kind to us to the utmoſt of our wiſhes; in ſuch an inſtance, and to ſuch a meaſure, as paſt ages have ſcarce ſeen, and future ones will ſooner admire, than believe.

It was *Gamaliel*'s argument in a leſs obvious caſe once: Let us take heed of fighting againſt God; and yet God had ſcarce ſo fully appeared in that caſe, as in ours; he had begun indeed to diſplay his Power, and immediate interpoſition in behalf of the Apoſtles and their doctrine, and it greatly affected that Wiſe man, and awakened his care.

Lord! how plain and viſible is the argument in our caſe? and how effectual ought it therefore to be upon this generation? when the greateſt favour and kindneſs upon Earth invites, and when Miracles from Heaven command our ſubjection? What

What ſhall we ſay of thoſe men, whom neither bands of ſuch Love, nor chains of ſuch Miracles can draw to their duty? What can we ſay or think, but that the ſame chains of darkneſs, in which Devils themſelves are bound, are reſerved for them for ever?

I conclude with that of the Prophet almoſt in a like caſe, *Iſa.* 26. 11. *Lord, when thy hand is lifted up, they will not ſee:* (when it ſcatters confuſions and plagues upon Traytours and Rebels; and when it ſhowres down Miracles of bleſſing upon the head of thine Anointed, and his Servants under him) *but they ſhall ſee and be aſhamed,* confounded at their envy, and overwhelmed with their own black deſpair; ſinking under their own guilts, and periſhing under their own remedileſs anguiſh and horrour.

While the King ſhall rejoice in thy ſalvation, O Lord! and in the mercy of thee the moſt high God, he ſhall not miſcarry; and while all his true and faithfull Subjects that honour thee in him, and him for thee, ſhall waſh their ſteps in bleſſing, rejoicing in thoſe ſignal deliverances and ſalvations that thou vouchſafeſt us here, and in pious and humble hopes of that Eternal ſalvation hereafter: Which we humbly beg in the Name, and for the Mirits of our Lord and Saviour Jeſus Chriſt: To whom with thee, O Father, and thine Eternal Spirit, three Perſons, and one God, be aſcribed by us, and thy whole Church, all honour, glory and praiſe, now and for evermore, Amen.

FINIS.